

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 41 Vol. XXXII.

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Price One Penny.

THE NEWMAN-PRATT DISCUSSION.

[CONTINUED FROM PAGE 632.]

SECOND DAY, AUG. 13.

ARGUMENT OF PROFESSOR ORSON PRATT.

Prof. Pratt said Dr. Newman had scouted the term polygamy as applied to plurality of wives alone, and adopted the term polygyny. But the question was, Does the Bible sanction plurality of wives? [Walker defines polygamy as a plurality of wives, which is the commonly understood signification. Webster uses the terms polygamy and polygyny, with the meanings attached to them by Dr. Newman.] In that discussion the Bible called King James's translation was the authority, and also the Bible in the original Hebrew, if it could be found. But no such things were in existence as original copies of the Bible, nor secondary copies, perhaps not the hundredth copies. They could not be referred to, only such as had been multiplied in comparatively modern times. They disagreed with one another so much that it was said that there were thirty thousand different readings in the various manuscripts and copies, and who was to decide whether the Hebrew Bible he held in his hand was translated from the original or from one of a number of manuscripts? He would rather take the translation known as King James's,

made by men of great ability and learning, who had studied the original languages and become extensively acquainted with the manuscripts in existence.

The statement of Dr. Newman, that the Savior showed that the man is an adulterer who marries more women than one, was merely an assertion, no proof was adduced from the Scriptures.

Prof. Pratt accepted the term sanction as defined by Webster, as a positive approbation, clearly expressed, or stated so definitely as to make a full and clear equivalent. He the day before adduced, in such clear and definite terms, divine sanction of plurality of wives. Passage after passage was produced, from King James's Bible, to prove the divine sanction of polygamy—direct commands given to the Israelites, requiring them to be polygamists, and in one instance they were required under the heaviest curse of the Lord, "Cursed be he that continueth not in all things written in this book of the law; and let all the people say amen." If that was not sanction, he (Prof. Pratt) did not understand the meaning of the word. He waited in vain the day previous for any rebutting evidence and testi-

mony against this divine sanction. One passage in Deuteronomy was merely referred to, and another item about Lamech and Cain was brought up, but the testimonies brought forth by Prof. Pratt were untouched. A remarkable sermon was delivered and a wonderful flourish of oratory was made. The allusion of the Doctor to Cain and Abel and Lamech had nothing to do with marriage. Lamech was the first polygamist recorded in the Bible, but there might have been thousands and tens of thousands who were not recorded. There were thousands and tens of thousands of monogamists, yet only three were recorded as such from the creation to the flood. The silence of Scripture, therefore, in regard to the number of polygamists in that day, was no evidence whatever. The Doctor asserted that the first case of polygamy recorded in Scripture was in connection with a murder, and that the murder was committed in defence of polygamy. Prof. Pratt denied that, and he called on the Doctor to bring forth one proof from the Bible that murder had anything to do with the polygamic form of marriage of Lamech. The cause of the crime was not stated, and therefore it neither condemned nor justified polygamy, any more than the murder by Cain either condemned or justified the other form of marriage.

Lamech, the polygamist, killed one man, but Adam, the monogamist, slew all mankind, for by the transgression of the first monogamist and his monogamic wife all mankind became subject to the penalty of death. Even monogamists would consider that a great crime. Cain's or Lamech's crime was not to be compared with that. Cain slew Abel because Cain was a descendant of that fallen being—he came forth from the loins of the man who had brought death into the world. The various crimes, the murders, the degradation and lust which prevailed among the whole human family, existed because a monogamic couple transgressed the laws of heaven. However, that had nothing at all to do with the divinity of marriage, neither proving one thing nor the other. But when arguments of that kind were entered into by the opponents of poly-

gamy, it was well enough to examine them and see if they would stand the test of Scripture, sound reason, sound argument, and sound judgment.

The beautiful argument of Martin Luther, that woman was taken from the side of man that she might not either rule or be tyrannized over, but taken to his heart and loved and cherished, was applicable in either monogamic or polygamic marriage. Jesus said, "No man can love two masters," [this would be an argument against polyandry,] but he did not say that no man could love two wives, for man was the head, the master, and not the woman.

The Doctor could not see why, if a man had the privilege of taking more wives than one, a woman could not have the same privilege. Such a law for woman was not expressed in the Bible, but the law for a man to have more than one wife was. There was no sanction in the Scriptures for polyandry, or a woman having mere husbands than one. The object of marriage was stated to be threefold—companionship, procreation, and prevention. Did polyandry assist in multiplying the human species? Monogamists as well as polygamists would say that a woman's having more than one husband at a time would tend to destroy her fruitfulness, and destroy all knowledge of the paternity of such offspring as she might have. But if a man had fifty wives the knowledge of the father of their children was as distinct as the knowledge of the mothers of them. Therefore it was more consistent, more reasonable that a man should have a plurality of wives, than that a woman should have a plurality of husbands. A man with a plurality of wives was capable of raising up a very numerous household, and the Scriptures said, "Children are an heritage of the Lord: and the fruit of the womb is his reward." A righteous man, who takes a plurality of wives, according to the divine institution, is capable of multiplying his offspring ten or twenty fold more than he could by one wife. Could one wife do that by polyandry? That great and good man, Gideon, chosen as the servant of the Most High to deliver Israel from their enemies, had many wives

and seventy-two sons, how many daughters is not stated. Could a woman in polyandry bring forth seventy-two sons and perhaps as many daughters? There might be some efficacy in that herb called "mandrake," or some other miraculous herb, to enable a woman to bear seventy-two sons [few women would like to try it], but a man had the ability naturally to beget large families by having several wives. One notable man who judged Israel, Jair, had thirty sons, another had thirty sons and thirty daughters, while another had forty sons. But Gideon had seventy-two sons. Thus the man had power superior to that of the woman. It might be argued that Gideon afterwards fell into idolatry, but the righteousness or unrighteousness of men had nothing to do with the principle of marriage. God had established and sanctioned it, whether in the polygamic or monogamic form.

God was a consistent Being. A wicked man with one wife might raise up children and lead them in the ways of wickedness. A righteous man with several wives might have many children and he would endeavor to bring them up in the nurture and admonition of the Lord, instructing them in truth and righteousness, and teaching them by his example how to inherit eternal life at the right hand of God, with the ancient polygamists, Abraham and Jacob. Which of the two parents would the Lord be most pleased with? Who would not prefer to trust children with friends rather than with enemies? Did God delight in the marriages of the wicked? The antediluvians married and were given in marriage, and their children grew up in all manner of wickedness, so the Lord destroyed them. How much better if the women had been married to righteous polygamists, and had brought forth a pure offspring that the Lord could have exalted to eternal life. The Lord in one place commanded the destruction of a people, parents and children, "lest they should fill the earth with cities" of wicked people. No person could pretend that in the marriages of the wicked God joined the parties together. He permitted such marriages to occur, for wise purposes, to perpetuate the human race,

even when they would not hearken to Him, until the time should come when they would repent and He could have a pure people, who would obey His laws. He permitted but did not sanction such marriages.

The reverend gentleman might argue that if the census showed an equality in the numbers of the sexes, every man should be confined to one wife. God does not dispense His blessings equally to the human family, for, although He sends the rain upon the just and the unjust, yet there are many blessings bestowed more abundantly upon the righteous than upon the wicked. If the wicked take wives without their being joined together by divine authority, the alliance might be permitted of the Lord, but it was not sanctioned by Him. He would prefer that a people should be a nation of polygamists as well as of monogamists, like Israel of old, and they to receive the blessings, rather than to have the so-called equality of the sexes among the wicked, to result in a wicked generation. In the 37th Psalm God said, and reiterated it, that the seed of the evil-doers should be rooted out of the earth, while the righteous should inherit it and should prosper.

If the reverend gentleman could find no proof to limit to monogamic households the passages quoted, then polygamy, as a divine institution, stood as firm as the throne of Jehovah. Dr. Newman had said he would like to have nine hours to bring forth his arguments and his reasonings, for the benefit of the poor people of Utah. He (Prof. Pratt) wished the Doctor would take nine weeks or nine months, as a philanthropist and missionary, and try to reclaim that poor people from being the "awful beastly" people they were represented abroad. They were very fond of the Scriptures, but they could not comply with a great many customs characteristic of a great many of those who called themselves Christians, things which ought to crimson their faces. In the city of New York, where some of the most powerful and learned theologians held forth, tens of thousands of females were debauched by night and by day, and they paraded the streets in open daylight. That was a monogamic city.

Some of the civilization of New York were very pious over polygamy, yet harlots and mistresses by thousands and tens of thousands walked the streets of that city. There was sin enough committed there in twenty-four hours to sink that city down like Sodom and Gomorrah.

In ancient days among the children of Benjamin a case of prostitution occurred. The tribe were called upon to deliver up the offenders, but they would not, and they were considered as confederates. So the Lord commanded the rest of the tribes of Israel to go forth and fight against Benjamin, and Israel fought against that tribe four days until only six hundred men of the tribe were left. This was the punishment for one act of prostitution. Compare the strictness that existed in ancient Israel with the whoredoms, prostitution, and infanticide practised in all the great cities of America, and then consider that because a few individuals in that Territory practised Bible marriage they must be threatened with heavy penalties and their families must be torn away from them and driven to misery, to satisfy the piety of a civilization in which the enormities referred to existed and flourished.

ARGUMENT OF REV. DR. J. P. NEWMAN.

Dr. Newman said he did not answer Professor Pratt's Scripture arguments the day previous, because Professor Pratt should have analyzed the question under discussion, which he did not, and consequently he (Dr. Newman) had to do it. He had the answers before him, and he would now produce them.

In regard to the manuscripts of the Bible, he cared nothing for the original drafts if he had a true copy.

In regard to Mother Eve, if the fall came through the influence of one woman over one man, what would have happened to the world if Adam had had more wives than one? If one woman, under monogamy, brought woe into the world, then a monogamist, the blessed Virgin Mary, brought the Redeemer into the world, so they were even. [Is the Doctor sure that Mary was strictly monogamic? Her husband

was not the father of her first-born, anyway.]

Adam had not ribs enough for the creation of fifty women. Prof. Pratt based his argument against polyandry upon the increase of progeny. Science affirmed that where plurality of wives prevailed there was a tendency to a preponderance or predominance of one sex over the other, either male or female, amounting to an extermination of the race.

He denied that Professor Pratt had found a general law for the sanction of polygamy. Law was the expression of the legislative will, the manner in which an act should be performed. [Can the Doctor produce from the Bible a law directing the manner in which marriage of any kind shall be performed?] Laws were mandatory, prohibitory, and permissive; commanding what should be done, prohibiting what should not be done, and permitting what might be done. There should also be a great, organic, central principle, mandatory or prohibitory, and all other parts of the particular law, as well as of the general code, must be interpreted in harmony therewith. Such a law was written in Lev. xviii, 18, "Neither shalt thou take one wife to another, to vex her, to uncover her nakedness, beside the other in her lifetime." There was a law in condemnation of polygamy. [The Doctor did not see that this passage plainly presupposed and allowed a plurality of wives, for how could a man take one wife to another to vex her by uncovering the nakedness of the one beside the other, unless the man had two wives?] The passage quoted was according to the marginal reference, the text read, "a wife to her sister, to vex her," but if Prof. Pratt referred to marginal readings, he (Dr. Newman) could also. That interpretation of that law was sustained by the most eminent biblical and classical scholars—Bishop Jewell, the learned Cookson, the eminent Dwight, and others. The scope of the law must be considered in determining the sense of any portion thereof, and it was equally binding to ascertain the mind of the legislator from the preface to the law, when there was any preface. The preface to that law

stated that the children of Israel should not imitate the doings of the land of Egypt or the land of Canaan. The Egyptians and the Canaanites practised incest, idolatry, sodomy, adultery, and polygamy. [Didn't they practise monogamy also?] Hence the law upon consanguinity and against polygamy, as quoted.

Dr. Edwards said the word translated "wife" or "sister" was found in the Hebrew but eight times, and in each passage it referred to inanimate objects, and signified coupling together one to another. A marriage of two sisters was forbidden by sequence and analogy. If a man should "not uncover the nakedness of his brother's wife," he (Dr. Newman) inferred that a man should not uncover the nakedness of his wife's sister, or if two brothers should not take the same woman, then two sisters should not take the same man, for as there was the same degree of proximity both were forbidden by the law of God. Leviticus xviii, 18, prohibited a man from marrying two sisters, but it was said that certain Mormons had married several sisters. If God worked a miracle in approval of Jacob having two sisters for wives, such miracle was not only an approval of polygamy but of incest. If God did not express disapproval of Jacob's having two wives, neither did He of his having two sisters, and the divine silence in the one case is an offset to the divine silence in the other. The passage meant either that a man should not take two wives, or that he should not take two sisters, and in either case the Mormons lived in violation of God's laws.

Deut. xxi, 15-17, contained the law of primogeniture, and he (Dr. Newman), relying on his interpretation of Lev. xviii, 18, assumed to interpret that law as referring to two successive wives. He would try every passage on the strength of his interpretation of Lev. xviii, 18. If a man had two wives in succession, how natural for him to love the last the most, and for her to try to rob the children of the first wife of their rights. But if the passage meant two wives at the same time, it did not sanction polygamy, any more than if Moses had been talking of stealing

he would have sanctioned stealing.

Exodus xxi, 7-11, referred to breach of promise, and the word "wife" was not in the original, which simply said, "If a man take another," which meant betrothed another. [The Doctor did not say how a betrothed could have duty of marriage diminished, for no duty of marriage had been rendered to her.]

Deut. xxv, 5-10, referred to the preservation of families and family inheritances. No instance could be found in the Bible where a married man was compelled to obey that law. [Can any instance be found where a married man was excused from obeying it?] There was no proof in the Bible that Boaz was married before he married Ruth, but Josephus says that the reason why the near kinsman did not already marry her was that he was married already. So the Doctor judged that Lev. xviii, 18, was the general law.

Numb. xxxi, 17, 18, had nothing to do with polygamy. What were thirty-two thousand women to the two and a half millions of the Jewish nation?

Deut. xxi, 10-13, was designed to regulate the treatment of a captive woman by the conqueror who desired her for a wife, and had no more to do with polygamy than with theft and murder. We must judge that special enactment by the organic, fundamental, general law of Lev. xviii, 18.

Exod. xxii, 16, 17, and Deut. xxii, 28, 29, referred to seduction and rape, and had nothing to do with polygamy. Mr. Pratt had said it was a general law and applied to married men. That could not be, because it was in conflict with his (Dr. Newman's) interpretation of Lev. xviii, 18.

In reference to Joash and Jehoiada, 2 Chron. xxiv, it was said that Joash had two wives, but he might not have had them in succession. John Milton had three wives, but they were in succession. But granting the position that Joash had two wives at one time, then the numerical argument must come out that a man could have two wives at a time, but no more. [How?]

The command to Hosea to take a wife of whoredoms, meant, according to Newcomb, a wife from among the Israelites, who were guilty of spiritual fornication, or idolatry. Hosea di-

forced the first wife before he took the second.

The case of consanguinity in Deut. xxv, 5-10, had nothing to do with polygamy, but was a modification or exception for the preservation of the families of Israel from extinction. But where was the general law?

Professor Pratt had assumed—first, that there was no law condemning or forbidding polygamy; second, that the Hebrew nation was polygamous; third, that laws were given to regulate such an institution already existing; fourth, that those laws were general, applying to all men, married or unmarried. Only two instances of polygamy could be found in the history of the Israelites from the time they left Egypt until they entered the land of Canaan. He (Dr. Newman) was willing to concede that Moses did legislate in regard to polygamy, to regulate it, to confine its evils, but that was not approval.

In opposition to Prof. Pratt's assumptions we must remember that monogamy was established by God in the innocence of the human race, and that polygamy, idolatry, slavery, blood revenge, drunkenness, and murders came into existence after the apostasy of the human race, having no other

origin than in the wickedness of man. When God chose the Hebrews for His own people He gave them a code of laws, the central principle of which code was Lev. xviii, 18, in which code incest, polygamy, fornication, idolatry, beastliness, &c., were forbidden. He (Dr. Newman) challenged for the proof that as a nation the Jews were polygamous. One or two instances might be adduced. If laws were given to regulate polygamy, Prof. Pratt had not proved that they were general, applying to all men. If those laws regulated polygamy, they did not sanction it, any more than laws against sheep stealing sanctioned it. [The Doctor seems to forget that laws are made to punish sheep stealing, not to "regulate" it, and that laws were made to "regulate" polygamy, not to punish it.] There was no law in either of those passages that permitted or directed a married man to take more than one wife. He challenged Mr. Pratt for the proof. It was no evidence of the sanction of polygamy to bring passage after passage which, if construed in favor of polygamy, must be in direct conflict with his (Dr. Newman's) cherished interpretation of Leviticus eighteen eighteen.

[TO BE CONTINUED.]

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 629.]

To me these facts are plainly manifest, and I am sure, upon due reflection, you will not find just cause to vote against them—

That prostitution is dreadful sin, often physical death, and always moral death, although it may be humanly lawful.

That divine polygamy is life and health, physically and morally, and is not sin, though it may, in a few countries, be humanly unlawful.

That polygamy is in perfect accordance with natural and divine law, and is therefore not essentially degrading, as it is frequently supposed, but is capable of elevating both men and women.

That the history of Christendom and civilization abundantly proves that monogamy is incapable of abolishing prostitution.

That the example of Utah demonstrates that divine polygamic marriage is capable of abolishing prostitution, and of reducing to a minimum the illicit intercourse of the sexes.

That, as the world goes, the choice lies between polygamy and prostitution—if the first be not chosen, the other must be endured, and there is no escape from that alternative.

That there are men of sufficient courage and nobility of spirit to assume and discharge the responsibility

of becoming husbands to more than one wife each.

That women can live peaceably, comfortably, happily, and honorably in the polygamic marriage relation.

That divine polygamy tends to broaden and give more comprehensive scope to the affections and sympathies of both men and women.

That divine polygamy presents a feasible and harmonious plan whereby multitudes of women, otherwise debarred, can honorably fulfil the appointed purpose of their creation.

That although divine polygamy multiplies the responsibilities and cares of the men who engage in it, yet it is an inestimable boon to women, because it gives to all of them multiplied chances of marriage to men of manifest and acknowledged worth, affords woman every reasonable opportunity of enjoying the greatest earthly blessing of which she can conceive—that of being married to the man of her choice, if she can find him, and can win him to lead her to the altar, with no harassing thought that her privilege of having him will be affected in the least by his marriage with any other woman.

That the almost absolute certainty that a woman can be married to the man of her heart must have a tendency to increase the self-respect of women, diminish jealousy, prevent the hope deferred that maketh the heart sick, and remove from them the dread probability of enduring the gnawing misery of unrequited affection, and the forlorn condition of life-long "single blessedness," which often to both sexes proves anything but blessedness.

That if marriage were more generally desired, contracted, and honored, and seduction and adultery discouraged and adequately punished, all of which divine polygamy includes, women everywhere might rejoice in "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," they would realize more fully that life and immortality are brought to light in the Gospel, and they would learn that if the holy estate of matrimony brings cares and responsibilities, so also does it introduce to sweet communion, exquisite pleasures, real and solid joys, gratification of lawful desire, satisfaction of

soul, rest and peace of mind, and true and lasting honors, which cannot be found outside of its limits. Many a worthy woman, by virtue of polygamic marriage, has leaped at once, and with acknowledged honor, from the depths of poverty and privation, temptation and trial, into a position of safety, comfort, prosperity and happiness, and many more will do so yet.

That divine polygamy thus gives harmony, power, and increase into the hands of those who favor righteousness, and correspondingly weakens the power and influence of the wicked.

That men have no right, human or divine, to construct laws or establish customs which effectually prevent millions of women from filling their complete appointed roles in the drama of life, from devoting their energies honorably towards obeying the divine command to increase and multiply and replenish the earth, a command devolving as much upon the posterity of Adam as upon him and Eve, because he and she could fulfil it only to a limited extent, could replenish only a very small portion of the earth. That this unauthorized and ungodly prevention which prevails is one of the most fearful judicial and conventional crimes of our day, that the consequences thereof are most disastrous to society, and that there is a terrible weight of responsibility resting somewhere for such a demoralizing, degrading, and destructive state of things. The men and women of ancient Israel understood these things better than do the men and women of Christendom, therefore we find women anciently praying fervently to God to bless them with the precious fruit of their own bodies. Now, the horrible crimes of foeticide and infanticide are quite common in civilized America and England, and not among the lower classes only.

That laws and customs should be instituted to honorably regulate, not to prevent, the healthful association of the sexes.

That divine polygamy gives relief where it is sorely needed, places responsibility upon the right shoulders, and is just and right.

By the term divine polygamy I mean polygamic marriage according to na-

tural and divine laws, for the fulfilment of the divine purposes, and with the mutual desire of the high contracting parties, not for the unworthy purpose of a man's securing, merely for his own selfish gratification, the persons of as many women as he can. All such base and ruinous gratifications can be and are secured daily without marriage of any kind.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 11, 1870.

EVENTS IN UTAH.

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THE enemies of truth and righteousness will continue to oppose the work of God, in one way or another, so long as they have the power and opportunity to do so, nor will the millennium of peace fully prevail until Satan and all his servants be bound with a chain that will effectually prevent them from doing any more mischief until they be loosed again. The history of the Church of Christ in this age, as well as in others, is not only a record of the endeavors of its members to establish righteousness upon the earth, but is also a record of the continual endeavors of the adversaries of righteousness to oppose, hinder, and if possible overthrow and destroy them. Consequently, it is nothing strange in our day to see the wicked time after time rise up against the Lord and against His anointed and against His people, and seek to bring all manner of affliction upon them, and prevent them from accomplishing the purposes of the Most High.

Just recently we have seen a series of attempts of this description, inaugurated in rapid succession—first, the endeavor to excite against the Saints a popular frenzy throughout the United States; next, the endeavor to carry through Congress a most outrageous bill of pains and penalties against the Saints; then, the sending of the Rev. Dr. Newman to Salt Lake to oppose the doctrine of a plurality of wives. All these schemes having failed and been pronounced failures, the next thing was to fill every possible public office in the Territory of Utah with the known and avowed enemies of the people thereof, some of such officers being the veriest political bummers, unprincipled and needy adventurers, known too well and universally despised by the people throughout the Territory. In this connexion it is craftily sought to thoroughly disarm the people, under the shallow pretence of it being a measure of precaution to insure the public peace, but really to reduce them to a perfectly defenceless condition, and then to nullify the laws of the Territory and pack the juries and the courts with the wolfish enemies of the people, so that there will not be a fair trial of any person by his peers, his neighbors and fellow citizens, but a sure and certain and speedy conviction, sentence, and execution wherever it may appear desirable to the law-defying clique who are thus attempting

to "run" all the Territorial and municipal institutions. So far as the newspapers report, this appears to be how the case stands. At the time of going to press we have no definite relation of the circumstances from Salt Lake City. We may have for next week's STAR. Our business, however, and the business of the Saints in Europe, will still be to faithfully perform those duties which lie before us, leaving Jehovah to take care of His people in Zion, and then all will be right, and His cause, the cause of truth and righteousness, will be vindicated and will ultimately triumph, while His enemies will welter in confusion and shame before all the world. "For if they do these things in a green tree, what shall be done in the dry?" Jesus says of the kingdom of God, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." J. J.

HALFPENNY POSTAGE.—The wonders of cheap postage multiply. Recent enactments, which came into operation on the first of the present month, provide that post cards, furnished by the Government, with a halfpenny stamp affixed, may be used for the sending of written or printed information by post within the United Kingdom, such cards to have on the front or stamped side the address only of the person to whom they are sent, and on the other side the sender may write or print any communication he wishes to send, and is not averse to the postman reading if he is of an investigating turn of mind.

Books may be sent by post at the rate of one halfpenny for every two ounces or fraction of that weight. This provision is very useful in sending STARS or tracts by post, as three STARS can be thus sent for a halfpenny, six for a penny, nine for three halfpence, and so on.

Any newspaper, weighing not more than six ounces, can be sent through the post if a halfpenny postage stamp or stamped wrapper be affixed.

The above enactments all apply to the United Kingdom only.

CORRESPONDENCE.

NEW ZEALAND.

Karori, July 30, 1870.

President Albert Carrington.

Dear Brother—The parcel, with the tracts, *Compendium*, &c., came to hand by last mail.

The Branch here is in good order. The Saints are living their religion as well as it is possible for them in Babylon. They all desire to gather to Zion, and are laboring to accomplish that object. One of our number left here for Utah by the last San Francisco mail-boat, the first fruits of the New Zealand Mission. Since brother Beauchamp's departure for Kaiapoi I have baptized three persons, and there are several others whom I expect to come forward. Thus you see that the little

stone, having been put in motion in this distant part of the Lord's vineyard, still rolls on, and I believe it will continue to do so until all the honest in heart are gathered into the fold. We are all looking forward with anxiety for December to arrive, when it is purposed (D.V.) to hold Conference here, and when we expect to see our beloved brother in the Gospel and patience of our Lord, Elder Beauchamp, also Elder Kearsley from Melbourne, and Elders William and James Burnett from Kaiapoi. We expect a fine time.

If you could forward me a *Govern-ment of God, Patriarchal Marriage, and Gibson and Woodman's Discussion*, you would oblige.

Praying our heavenly Father to give you wisdom and power to fulfil your high and holy calling, I remain your brother in the Gospel,

HENRY ALLINGTON.

AMERICA.

New York, Sept. 22, 1870.

President Horace S. Eldredge.

Dear Brother—I take great pleasure in informing you that we all arrived here safely last night. We had one of the roughest voyages possible to make, but all have kept in the best of spirits. I never saw any company feel better, and we all realized that the Lord was with us. There was but very little sea-sickness in the company.

The captain treated us well, and is a good man; but there was a minister on board, who tried to persuade some of our girls to leave the company, but after hearing a short piece of my mind on the subject, he thought we were quite competent to manage our own affairs. [The parsons will be after the girls. It seems to be a special weakness that the reverend gentlemen have. The *Family Herald* complained pointedly of it a few weeks ago, and in several instances in New York and New England lately these amorous gentlemen have been summoned upon the carpet and called to account for their erotic manifestations, even with other men's wives. The parsons will bear considerable watching when there are any females around. Piety is a curious thing.]

Our company numbers one more than when we started, as a birth occurred on the passage.

The brethren are all well and join in wishing to be remembered to all at the Office.

Your brother in the Gospel,

F. H. HYDE.

S.S. *Idaho*, Sept. 21, 1870.

Dear Brother Jaques—You will perceive, by the reading of this letter, that we are still upon the briny deep. We now are in sight of Fire Island, 65 miles from New York, where we expect to land this afternoon.

This makes fourteen days since we left Liverpool. The day after leaving that port one of our engines broke, causing a delay of eight hours, after

which we again started upon our journey. The Saints—a great many of them—felt quite sea-sick on the second day out. We have had a birth on board; mother and child are both getting along well, and the baby will be named *Idaho*, in remembrance of the good ship in which we have crossed the ocean.

Our engines have got out of repair four times since we started, and we have had to run with one. Since we crossed the banks of Newfoundland we have had some fearful weather, the sea running mountains high, causing our progress to be very slow. But in the midst of all this, the blessings of the Lord have been with us. The Saints are all pretty much restored to health, and are quite buoyant in spirit. Captain Price is a gentleman. He has extended to us every favor that lay in his power to extend. Most of the officers are very good men, and the ship is an excellent sea going vessel. She has braved the winds and the waves and brought us thus far on our journey in safety, for which I feel to thank the Giver of all good.

Give my love to President Eldredge and wife, also to brother Carlson and Robert, and accept the same yourself, in which the brethren all join.

From your friend and brother in the Gospel of peace,

GEORGE ROMNEY.

New York, Sept. 23, 1870.

President Horace S. Eldredge.

Dear Brother—The steamer *Idaho* arrived on the 21st, after a very rough passage. Passengers all well. The luggage of the company was so terribly mixed up that I was all day straightening it out, and the passengers did not start till evening. I leave tomorrow night for home on business.

Kind regards to all at 42.

Yours faithfully,

W. C. STAINES.

SCANDINAVIA.

Copenhagen, Sept. 30, 1870.

President Horace S. Eldredge.

Dear Brother—I have just returned from Aarhus, where we held a Conference on the 24th and 25th inst., and had a very good time with the Saints and strangers who attended our meet-

ings. Elders N. F. Edlefsen and Peter Madsen, of the Valley brethren, and all the local Priesthood in that Conference were present on the occasion. On the 8th and 9th of October we hold a Conference in Aalborg, and in Copenhagen on the 15th and 16th of the same month.

I am well, with the exception of a cold I took while attending the Conference in Aarhus last week.

Everything still moves on about right in this Mission, so far as I am aware. The news from the different Conferences is encouraging and generally satisfactory. One or two of the Elders from home have been rather poorly in health for a few weeks past, but I trust they will soon recover their health again.

With kind regards to yourself, sister Eldredge, and brothers Jaques and Carlson, I remain as ever your brother and fellow laborer in the Gospel of peace,

W. W. CLUFF.

ENGLAND.

Nottingham, Sept. 30, 1870.
President Horace S. Eldredge.

Dear Brother—Through the kind providences of our heavenly Father, I am privileged with the enjoyment of a goodly portion of health and strength. As regards my own feelings, they are buoyant in the performance of the duties pertaining to my mission to the best possible advantage.

The Saints, especially the local Priesthood, do their best to assist me in my labors and make them as light on me as possible, considering the tied-up position they are placed in. The financial circumstances of the people are truly trying; in many instances, in consequence of this terrible war. Many are out of work, and the wages of many others who are not are so reduced that they can but just keep body and spirit together, yet they are willing to divide with those sent among them, and they feel that it does not lessen what they have, but rather replenishes it, in a manner similar to Jesus's feeding the four thousand on the seven loaves and a few fishes. Unless the Lord in this or some other way blesses them, many will suffer this coming winter, but I have faith

that some way of escape will be provided, if we live the lives of Latter-day Saints, and it is worthy of note that those who, Saint like, pay their tithing and live as nigh as they can to the requirements of the Gospel, are in the most prosperous condition. So to faithfully live our religion is the greatest safe-guard we can have.

Judging by their works, I must say the majority of the Saints are living up to the best light and knowledge they have, yet I am sorry to state that we find some a little shaken in their faith, in consequence of the many unreasonable reports that are in circulation about the people in Utah. But it appears born in some of us to be always looking at the faults of others, instead of our own. So far I have failed to see that because I or any one else does a wrong, or continues to do it, that should or does make the Gospel any less important to us or any one else. In point of fact, it is not the Gospel that teaches us to do those wrongs, but, on the other hand, it strictly forbids them.

Many fail to see that the Gospel emanated from the courts of heaven, and they judge it by the actions of mortal man, instead of on its own merits. In the spirit of the world such people fly to this and the other lying report. I have failed to see where this has anything to do with truth. It did not lessen the truth that Jesus was the Son of God, nor make his mission any less binding upon the world, when the Jews cried out, "Away with him; crucify him!" spat in his face, called him gluttonous, wine-bibber, friend of publicans and sinners, &c.; nor any more important when all Jerusalem went out to meet him and took olive branches and their robes and spread them down for him to ride over, and cried, "Hosannah! Blessed is he that cometh in the name of the Lord." No, he was equally the Son of God at one time as at another. So it is with the mission of Joseph Smith, and though his enemies called him a money-digger and a base impostor, and to seal up their condemnation (like the Scribes and lawyers of old did Jesus) put him to death, yet he stands as the Prophet of God in the 19th century, and his mission is just as im-

portant in our day as that of the Savior, and those revelations and commandments given through him and left on record, are as necessary for each and every one to carry out as the commands of the Son of God, written in the New Testament. Joseph stands at the head of this generation, and will judge it, as Jesus does the whole world. Brigham with the Twelve still roll on this work, and hold the same power in this generation that Peter and the Twelve did after the crucifixion of our Lord and Savior. They can seal, loose, or bind on earth, and it is sealed, loosed, or bound in heaven.

These being facts, is it not time, brethren and sisters (and I would extend the appeal to the whole world), that we arise in the name of the Lord and put Satan behind us, bidding defiance to all the powers attending his Satanic majesty, and serve our Father in heaven with full purpose of heart, that while war and famine are stalking abroad upon the land, with all their attending evils, we may be of the happy number who have listened to the call, "Come out of her, O my people, that ye partake not of her sins, lest ye receive of her plagues?" Let us rise up in the strength and power of the Priesthood and put under our feet all the lying reports that we hear, and bid not those God speed that bring them. For I can tell you, by the Spirit of the Lord that is in me, that God rules in those mountains of Deseret, there is a holy Priesthood, whose spirits were known before the foundation of the world, and through them the Lord will build up His kingdom. Let us then arise with one accord and pull the beam out of our own eyes, then we can see better to help our brother to get the mote out of his. Let us dismiss the spirit of fault finding, leave off intoxicating and debilitating drinks, bid adieu to the pipe, discard the tobacco, put away from us every unbecoming word and deed, trade our errors for truth, renounce covetousness, attend our prayers and meetings, pay our tithing, live up to the line of duty as nigh as possible, and cultivate a spirit of love one for another, that God may be pleased to own us and bless us with every desirable thing, that our path may be lit up

with His Holy Spirit, that our labors may be crowned with success, that we may have power to rebuke diseases and heal the sick in the name of the Lord, that we may build up Zion, stand as a light to the world, and become a mighty nation.

May God grant that this may be our happy choice. Love to yourself, wife, and all in the Office.

GEO. H. PETERSON.

Stony Stratford, Oct. 4, 1870.

President Horace S. Eldredge.

Dear Brother,—I am happy to say that I have found the Saints in this Conference as a general thing feeling well. There are something like 250 of them, the greater part of whom are a very good, kind-hearted people. I believe their religion is first and foremost with them all the time. A more willing people I never expect to find. It is truly a pleasure to travel among them and associate with them in their meetings and at their firesides. Although the majority of them are very poor as regards this world's goods, they are ever willing to share their last meal with me. They have a great desire to emigrate. Some of them I believe are doing all in their power to help themselves, others are unable to do anything, but are looking with anxious eyes to some of their friends in Utah for the means to emigrate. I do hope they will not look and long in vain, for they are a deserving people.

I take great pleasure in laboring in this Conference, it being the place in which I first received the Gospel. I emigrated from here 16 years ago. I find many acquaintances, both in and out of the Church, by whom I am received with the greatest respect, almost without an exception. My family relations are quite favorable to the work. I have succeeded in baptizing one family of six since I came here. Others are inquiring after the truth, and the prospect is that some of them will soon give in their names for baptism. So by the blessing of the Lord I do hope to be able to do a little good, not that I wish to take the praise to myself, for I have learnt long ago that, if anything is done through me of any good, it is by the power of God, therefore

let His name be praised. My desire is to do good all the time. I have many invitations to visit among my old acquaintances outside the Church, more than I can fill. Many of them are glad to see me, but they treat the Gospel with perfect indifference, which appears to be the case almost all over this large district of country. Occasionally a few inquire after the truth, to whom I and my brethren take pleasure in giving all the information required. We would be glad to see more of this. We have a few tracts on hand all the time, to lend wherever the people desire to read. I feel my weakness to fulfil such an important position, but it has a tendency to make me feel after the Lord. I feel thankful that I have been blessed so far, and with the kind assistance of brother James Durant, our Conference

Book Agent, and the united efforts of all the Branch Presidents, we are getting along, I trust, in a manner that will meet your approval. We try to carry out the counsel and instruction given in the STAR from time to time. My prayer is that I may be able to perform every duty enjoined upon me at this time and through all future time, that I may be counted worthy of being gathered home with the people of God.

Give me a kind remembrance to brother J. Jaques and the brethren in the Office.

May the Lord bless you, brother Eldredge, and preserve you to return home in safety, is the prayer of your brother and fellow laborer in the cause of truth,

THOMAS WOOLLEY.

UTAH NEWS.

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THE following are from the *Deseret News* to Sept. 15—

The *News* recommends farmers to plant forest trees.

Hon. Vernon H. Vaughan, Secretary of the Territory, arrived at Salt Lake City Sept. 9.

Water for irrigation was scarce in the city, and some of the shade trees were dying from drouth.

The Third Judicial District Court commenced its session Sept. 12, Chief Justice J. B. McKean presiding.

The horses of brother F. Goss ran away, throwing him off his running gear and very severely bruising him, but breaking no bones.

Brother Wm. Morrison wrote that a number of the brethren, who, a few years since, settled in Sevier County, were intending to resettle there soon.

New buildings for officers' and men's quarters, hospitals, storehouses, stables, &c., were to be erected at once at the new post, Fort Rawlins, near Provo City.

Bro. D. Graves, of Provo, boasts a seedling grape vine, which he calls Hyde's Eliza, six years old, covers 1,090 square feet, had from 400 to 600 lbs. of grapes hanging from it, nearly all ripe.

C. D. Evans, of Springville, wrote that he had in his possession what was supposed to be the left upper jaw of one of the Utah Lake monsters, discovered on the shore of the lake by Messrs. Dallin.

On the night of Sept. 14, the roof of a house of brother Howells', rented by brother and sister Dudman, in the Ninth Ward, was burnt and completely destroyed, but the doors, windows, and furniture were saved.

Dr. Winslow, the physician on the ship *Timoleon*, on which Elders Noah Rodgers, Addison Pratt, — Hanks, and Benj. Grouard sailed on missions to the Society Islands in 1843, was visiting the city and was much delighted with his visit.

"A. C." wrote from Brigham City, Sept. 8. The grain crop was tolerably good and the fruit splendid and abundant. Jonas Mathias had one of his feet smashed in a threshing machine. James Orme, ten miles north of Brigham City, fell from the roof of a building, on which he was at work, and fractured his collar bone.

A U.S. "deputy marshal" went over to Stockton, Tooele County, to pick up jurymen for the Third Judicial District Court, sitting at Salt Lake City. Some of the men refused to obey such a summons, but five or six were secured and sent to Salt Lake, the majority of them being neither sufficiently residents nor tax-payers as required by law.

Bro. James M. Hardie wrote from Bridgeport, Marion county, Indiana, that he had done very well in the States, had found plenty of opportunity to discuss Mormonism, and, in order to do so, had been compelled to study the Church works much closer than he ever did at home. Negotiations were pending for his management of the new Opera House, Kansas City.

Elder Jacob E. Terry, of Rockville, Kane County, had arrived at Salt Lake City on his return from his mission to the States. He had visited Illinois, Wisconsin, Michigan, New York, and Canada West, and had seen a large number of his old friends and acquaintances. He had suffered from sickness during a portion of the time of his mission, but he returned with his health much improved.

Elder Eli Whipple returned, Sept. 13, from his mission to the States, having had excellent health. He had visited his relatives and friends, preaching and conversing upon the principles of the Gospel, in Pennsylvania, New York, Massachusetts, New Hampshire, Vermont, Delaware, Virginia, Ohio, Kentucky, Illinois, Wisconsin, Minnesota, and Iowa, finding strong prejudice in many places, but leaving a better feeling and a more correct understanding of Utah affairs. He was treated with kindness by all.

President B. Young and party arrived at Fort Kanab Sept. 9, all well, having visited Panquitch, Upper Kanab, Scutempah, and Paria. At Fort Kanab President Young located a site for a city, and Gen. J. W. Fox surveyed a few blocks and located some cardinal lines. A meeting was held there and a Branch organized, Levi Stewart Bishop. Presidents E. Snow, D. H. Wells, and B. Young gave most excellent instructions for whites and Indians. The party expected to start for Salt Lake on the 11th, via Pipe Springs, Short Creek, Virgin City, and Toker, which place they left on the 14th, arriving at St. George the same day.

The following are from the *Salt Lake Herald* to Sept. 16—

As Mr. Perry, of the 1st Ward, was digging down a bank, the dirt fell on his leg, breaking both bones badly.

Charles Kimber suffered severe laceration of the hand at Tuttle's saw-mill, Tooele. Two fingers had to be amputated.

The 3rd regiment infantry N.L. assembled at their regimental headquarters, 20th Ward Square, Sept. 10, for muster and inspection.

"Col. John Sharp has just returned from a trip up Weber and Echo Cañons, where, in accordance with instructions received from the Hon. Oliver Ames, President of the Union Pacific Railroad, he went to visit parties having claims against the U. P. Company for damages accruing by the destruction of improvements and other property during the construction of the road. He found the disposition of the people good; no exorbitant demands were made, all were willing to settle on reasonable terms and had none but good feelings toward the road. We understand the company are willing to meet the settlers in a spirit of fairness, and allow them what may be considered just and right. Such being the feelings of the parties we look for this matter to be amicably settled at an early day."

The following are from the *Ogden Junction* to Sept. 17—

Coal by the car-load \$7 per ton at Ogden.

Grasshoppers were making their appearance in Ogden again.

President Geo. A. Smith made a short visit to Ogden, Sept. 10.

Owing to the scarcity of money the Salt Lake Theatre had closed again.

Elder Josiah M. Ferrin arrived at Ogden, Sept. 4, on his return from his mission.

Mr. W. H. Pidcock had been installed as superintendent of the 2nd Ward Co-operative Store.

The small-pox had appeared at Richmond, Cache County, carried there from Ogden.

Elder H. W. Naisbitt delivered an interesting and instructive discourse on co-operation, in the Ogden Tabernacle, Sept. 11.

President B. Young and party held an excellent meeting of three hours at St. George, Sept. 15. The speakers were President D. H. Wells, Elders R. T. Burton, B. Young, jun., A. M. Musser, and President B. Young. The party left St. George on the 10th, intending to stop at Bellevue, near Washington, for the night.

Ogden was refreshed by a several hours' heavy rain, Aug. 18, looked for during five months previous. During the same storm, the lightning struck a telegraph pole at Corinne, stunned the operator, burned four feet of the wire, tore the operating table all to pieces, broke several windows, split a drinking glass in two, and consumed three feet of the ground wire.

Chief Justice McKean had ordered that applicants for naturalization file their applications with the clerk of the court, with name and place of residence, and names and places of residence of witnesses, with notice of intended application at least one week before the case should be heard, such cases to be heard by the court on the second Wednesday and every Wednesday thereafter in each term.

Bishop W. Maughan, and F. Gunnell and J. Stoddard, Esqrs., of Wellsville, reported all well there. The grasshoppers had taken two-thirds of the crops. A co-operative saw-mill company had been organized, business to be commenced forthwith. Wellsville had sent 21 men to work on the Logan Cañon road into Bear Lake Valley, the Cache Valley end of which was expected to be completed the next week.

"Marshal Fife and Mr. Ryle informed us yesterday (Sept. 13), that there were only seven cases of sickness at the Quarantine, and that they were rapidly recovering. No new cases for some time past. They are cleaning out the camp, will bury the tents, &c., for a few days, preparatory to washing and purifying them, when they will be laid away, it is to be hoped never to be used again under similar circumstances."

Henry Stokes wrote from Clarkston, Cache County, Aug. 11, that President B. Young's visit there had proved a great blessing in every sense of the word, the people were joyful, the spirit of improvement and progression was visible everywhere and in everything, and the people pursued their labors with a will and determination, good health ruled, never had been much sickness in the settlement during the six years of its history, the people were busy harvesting, and notwithstanding the ravages of the locusts enough grain would be raised to supply the settlement, damage done by stock to crops was in discussion. Clarkston had a permanent day and Sabbath schools, a Female Relief Society, and a co-operative store, no discordant elements, but peace and good order. "In consequence of the President's views on building sites, we have determined to vacate the two lower blocks of our old survey, and to extend our town on the west bench, as it is a much better building site than the lower part of the town. Already we have moved and built some twelve houses, besides other buildings, in the upper part of the town."